567 them for kola nuts with the Achanti [Ashanti] or for loaves of salt
439 at Timbuktu. Although they were always transported by roundabout routes to prevent them from finding their way back to their homes, still some of them always managed to escape.

492 The naba used the young yemdado as soroné or grooms, and
567 they would often [93] take the young and attractive women (yempoksé) as wives.

641 The sale of free men. Neither the emperor of the Mossi nor
681 his vassals sold their subjects. Individuals who were regarded as dangerous were simply put to death unless they took refuge in a bangaré to avoid being executed, as has been noted above. Some were sent to the emperor to be made into eunuchs.

304 The facial tattoos worn by the Mossi clearly distinguished them
567 from neighboring peoples. However, if by accident or because of
689 need a naba sold a free man and the latter was claimed by his relatives, the chief was required to buy back the slave or to indemnify his family. We have described above how a canton chief was exiled by the emperor for having sold free Mossi.

583 Concealed selling of women and children. In the chapter on
562 marriage customs among the Mossi we shall show that a native
567 Moaga did not demand a bride price because he did not want to feel that he was selling his daughter. There is no doubt that this rule has exceptions. Indeed, we shall show that the failure to pay a debt, a bout of drunkenness, or a favor received might suffice to mortgage the future of a daughter, even though at the time she might be a small child and quite unaware of her fate. In any event, there would be no question of her expressing any opinion, since her wishes are never taken into account. During periods of famine -- which have been
[731] occurring almost [94] regularly for some years -- a small basket of millet is enough to make a father promise his daughter. In the same way, we regret to say, a great many girls are promised in exchange for trifling sums at the time the poll tax is paid.

567 Rights of slaves. Since he is regarded as an inferior being, the yemdaogo (slave) has no well-defined rights. He is required to perform all kinds of domestic work and must give unquestioning obedience to his master and the master's family. Besides his essential duties, however, he is permitted to do some farming for himself, practice some trade, or to raise cattle, with the proceeds constituting